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A
C H A R G E
TO THE
C L E R G Y
OF THE
DIOCESE OF LONDON.



L. Portman

A ⁶
C H A R G E

DELIVERED TO THE

C L E R G Y

OF THE

DIOCESE OF LONDON,

AT THE

PRIMARY VISITATION

OF THAT

D I O C E S E

IN THE YEAR MDCCXC.

K Porteus
By BEILBY LORD BISHOP OF LONDON.

THE SECOND EDITION.

L O N D O N :

PRINTED FOR J. F. AND C. RIVINGTON, NO. 62,
ST. PAUL'S CHURCH-YARD.

M.DCC.XCI.



TO THE REVEREND
THE CLERGY
OF THE DIOCESE OF LONDON,
THIS CHARGE,
PRINTED AT THEIR REQUEST,
IS WITH GREAT REGARD
INSCRIBED
BY THEIR AFFECTIONATE
FRIEND AND SERVANT,

B. LONDON.

FULHAM,
JUNE 30, 1790.

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REVEREND BRETHREN,

IT is now upwards of two years since I was appointed to fill this important See; and it may perhaps have been expected that I should have taken an earlier opportunity of assembling you together for the purpose of obtaining a more intimate acquaintance with my Diocese, and the various concerns belonging to it. But I conceived that this end would be more effectually, though not so immediately, answered, by waiting till the usual period of a Visitation returned; and in the mean while collecting all the information I could from various quarters; and more particularly from the answers to the several queries that were some months ago circulated round the Diocese.

From these, as from the most authentic sources, I shall now select for our mutual consideration such topics as appear to me most important. But I cannot do this without first satisfying your feelings and my own, by offering some part at least of that tribute which is justly due to the memory of that great and good man

who immediately preceded me, and whose loss we have all so many reasons to lament *. To do full justice to such a character as his, is much beyond my power, and is more than our present business, and the time allotted to it would admit. It must be left to those whose peculiar province it is to undertake such a task, and whose abilities are equal to the subject. But we may be allowed in the mean while to pay a transient homage at least to the talents and the virtues of this excellent Prelate, and learn to profit by them both. We may justly admire the universality of that genius which could apply itself, and with almost equal success, to so many different branches of literature; to Poetry, to Grammar, to Criticism, to Theology, to Oriental Learning. In each of these he has displayed the talents of a master, and the originality of true genius. But in that admired work the *Prelections on the sacred Poetry of the Hebrews*, he has described and illustrated the distinct properties and excellencies of each particular species of that poetry with such admirable taste and skill, with such exuberant richness of imagery, such variety, copiousness, elegance and rotundity of style, as few writers have ever yet equalled in a language not their own.

With such various and distinguished talents in almost every branch of literature; with a conduct perfectly inoffensive and irreproachable; with a

* Bishop Lowth.

temper naturally mild and even ; with manners the most gentle, unassuming, and conciliating, it can be no wonder, if he attracted the notice and the patronage of the great, whose friendship gradually raised him through the various honours of his profession to that high station which he was so peculiarly qualified to dignify and adorn. And this in fact we all know he did while his health and vigour of mind and body remained firm and unbroken. But the very painful disorders and severe domestic losses with which it pleased God to afflict him in the evening of his life, and which he bore with the most perfect fortitude, composure and resignation, soon rendered it impossible for him to take that active part in the affairs of his Diocese, which otherwise he was perfectly well disposed, and perfectly well qualified to take. Yet under all these disadvantages he found means to exert himself effectually in one remarkable instance, and to render himself most eminently useful, not only to his own Diocese, but to the whole church of England, and to religion at large. I mean, the noble stand he made against the validity and legality of *general bonds of resignation*. By his perseverance and firmness in combating the received doctrine respecting these bonds, he finally annihilated them ; and thus rescued the clergy and the church of England from that oppression, and that disgrace in which they had so frequently been involved by those

shameful and collusive contracts between the patron and the incumbent.

It is with difficulty I restrain myself from entering more minutely into the various excellencies of this distinguished prelate, with whose friendship I was honoured, and whose memory I shall always reverence ; but I must not detain you any longer from the business in which we are all more immediately interested.

Now the first thing that presents itself in your Answers to the Queries is that most important article, on which my thoughts have long been anxiously engaged, and which indeed must be the foundation of every ministerial duty, the article of RESIDENCE.

It is with singular pleasure I observe that there are in this Diocese many excellent parochial clergymen, who reside constantly on their benefices ; who enter with zeal and ardour into all the various duties of their profession, and give up their whole time and thoughts to the instruction, the edification and the salvation of their respective flocks. Most honourable is it for them, and most happy for their people, when this is the case. But this alas is not always the case ! There is much too large a proportion, (especially in some districts) who live at a distance from their cures, and

and whose parishioners must of course be deprived of those various and important benefits which result, and which can *only* result from the personal care and constant attention of the principal himself. To lessen this evil as much as possible is an object of such unspeakable magnitude and importance, and will so materially contribute to the credit of our order, to the success of our labours, to the advancement of religion, and the welfare of the community, that I cannot allow myself to doubt your readiness to assist me in removing every difficulty, and every obstacle to the attainment of an end which it is our common interest, and our common duty to promote.

There are indeed two impediments to constant residence which cannot easily be surmounted; the first is (what unfortunately prevails in some parts of this Diocese) unwholesomeness of situation; the other is the possession of a second benefice. Yet even these will not always justify *a total and perpetual* absence from your cures. The unhealthiness of many places is of late years by various improvements greatly abated, and there are now few so circumstanced as not to admit of residence there in *some* parts of the year, without any danger to the constitution.

In the case of two benefices, where the livings are held by dispensation, the very instrument of
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dispensation requires that the incumbent shall, on that benefice from which he is most absent, preach thirteen sermons in the year, and exercise hospitality for two months. But though that instrument requires no more than this, yet where it can be done with any convenience it will be highly useful for the incumbent to divide his time equally between his two benefices; or rather to distribute it in such proportions as the size and magnitude and importance of each seems to demand. It was on this ground, I apprehend, that dispensations to hold two benefices were originally granted. They were granted as rewards to men of extraordinary talents, learning and piety; and it was presumed that clergymen of this description might, by dividing their care between two parishes, render their abilities, their zeal, their activity more extensively useful, than if they had been confined entirely to one.

Whoever then possesses this privilege, will feel himself bound in conscience to act up to the spirit and the conditions of it. He will, if possible, reside alternately on *both* his benefices. But if there should be any real and unavoidable impediment to this, he will at least fix his abode constantly on one, and will most clearly see that an entire desertion of *both* his benefices is a violation of duty which nothing can justify, and which cannot be endured.

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But the greater part consists of those who have only one benefice; and as there is then no other to draw off the incumbent's attention from that one object, it is evident that nothing but extreme ill health, or some other equally just and powerful impediment, can excuse him from that residence which is required by the laws of the land both civil and ecclesiastical, as well as by every motive that can bind the conscience, or influence the conduct of an honest man. These motives will, if I augur right, have their full force on minds such as yours, and will lead you even to anticipate my wishes in this instance. You will yourselves feel much more forcibly than I can represent to you, the propriety, the decency, the duty of living in the midst of your parishioners, and of making that your principal home, where the scene of your principal business lies; and you will not, I persuade myself, allow yourselves to be prevailed on by any temptations of ease, of pleasure, or of mere convenience, to abandon those of whose salvation you have most solemnly taken the charge, and bound it by the most sacred ties upon your own souls. You will feel that the care of a parish is a most serious and important trust, and that it is not without the most indispensable necessity to be devolved on any other but the incumbent himself. You will undoubtedly recollect that when you are instituted to a

benefice you do not say that you will execute the office by yourselves, *or by your sufficient deputy*. No. The bishop does in the most express terms commit to you, and to you only, the cure of the souls of that parish, and you must in your own persons be answerable for their salvation. STEWARDS, WATCHMEN, SHEPHERDS, LABOURERS, These, and every other expression that implies *personal attention*, unremitting assiduity, vigilance and fidelity, are applied to you in scripture. “ You are commanded before God and the Lord Jesus Christ to be instant in season, and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine; to watch in all things; to do the work of an evangelist, and make full proof of your ministry.” And the Ordination Office enjoins “ that you never cease your labour, your care and diligence, until you have done all that lieth in you according to your bounden duty to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.”

These are all of them most evidently *personal duties*; and it is to my conception utterly impossible for any man who seriously believes that he must give an account of his stewardship at the last day, to read such injunctions as these, and then
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render himself incapable of fulfilling them, by needlessly absenting himself from his cure, seeking amusement or employment elsewhere, and trusting to another for the discharge of duties, which belong *solely and entirely* to himself. Let him be ever so careful in the choice of his substitute, can he be perfectly sure that nothing necessary will be omitted, and that not only all the stated offices of the church, but all the various and no less important *private* duties of the pastoral care will be performed with the same exactness and punctuality as if he himself had been present? Is he in short prepared to answer, as he must, at the tribunal of Christ, for every neglect that has happened, every soul that has been lost among those committed to his care, and whom perhaps he has never seen or thought of for months and years together? This is a most awful consideration; and I leave it to the serious attention of every one whom it concerns.

Another circumstance which deserves notice, and seems to require regulation is, The Sunday duty performed in the churches of this Diocese. I observe that in general, throughout the county of Essex at least, there is service only once in the day. I observe too that this has in several parishes been a long established custom, and therefore I impute no blame to those who have only conformed to that custom. Yet still I conceive they
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will upon reflexion see the necessity of making some improvement in this article. In most other Dioceses the practice, I believe, is different. In that at least from which I was removed to this, there were through a very considerable part of it, and that even in the smallest parishes, not only prayers, but a sermon too, both parts of the day. I do not mean to require this from you; but I do very earnestly recommend it to you, in general, to have a sermon once, and prayers twice in the day, and more especially in those places where this was formerly the practice, and where single duty has been a late innovation. *There* I must beg that the antient custom may be restored. In other cases, and particularly where the parishes are so near each other, that the congregations not only may, but actually do go from one church to the other, there perhaps service once a day in each may be sufficient. But where this is not the case, it appears to me highly necessary that each parish should be called to public worship, as the Canons, the Liturgy and the Rubric evidently require, both morning and evening. Unless this is done, the service is incomplete, there will be one half of the day totally unoccupied by religious duties; and if it is not employed in them, it will be employed, I fear, in a very different manner. It is too large a portion of time to be trusted entirely in the hands of the common people. It is too much to be spared
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from that sacred day, the whole of which, even when most religiously observed, is hardly sufficient to counteract the bad impressions of the other six days of the week. On the due observance of this day, and the appropriation of a large portion of it to sacred purposes, depends, I am convinced, the very existence of religion in this country. Scarce one symptom of it ever appears amongst us except on the Lord's-day: and when the sanctity of that is gone, every thing is gone with it. We cannot therefore bestow too much time and pains in keeping up to the utmost, the spirit of that divine institution, we cannot rescue too much of it from the growing encroachments of worldly business, and worldly pleasure.

It appears indeed that some exertions rather more than common are necessary to awaken in the general mass of the people that sense of duty, and ardour of devotion, which seem almost extinguished in their breasts. It appears that though your efforts for that purpose seem not to have been wanting, yet, in many places, scarce any of them can be prevailed on to attend the sacrament of the Lord's-supper, or send their children to be instructed in the Catechism. The consequence is, that both these duties are in some parishes entirely omitted, and, in several others, are with great difficulty kept from sharing
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the same fate. Yet nothing is more certain than that they are both of them duties of the very highest importance. What then is to be done? Shall we entirely give up these great points, or shall we not rather redouble our earnestness and assiduity in pressing the indispensable necessity of them on the minds of the people, and even call in to our aid every expedient that seems likely to attract their notice and fix their attention? Now there are two things which appear to me to be extremely well calculated for this purpose: the first is A REGULAR COURSE OF LECTURES ON THE CHURCH-CATECHISM: the other is THE INSTITUTION OF SUNDAY-SCHOOLS.

The former may be given in country parishes during the Summer months, in that part of the day when there is no sermon. In London it may, for a part of the Winter, be substituted in the room of the afternoon sermon.

Such a practice will, I know from experience, be attended with the very best effects. The novelty of it will draw your parishioners to church, and engage their attention. It will give an opportunity of instructing not only the children, but many grown people in country parishes in the principles of the Christian religion, of which they are in general most deplorably ignorant. And this being done methodically and systematically,

tically, and with a reference to the Church-Catechism which they all have in their hands, will make a strong and lively impression on their memories and their minds. More particularly, in the course of it, the Sacrament of the Lord's-supper may be more minutely and familiarly and distinctly explained than in any other way, and the absolute necessity of receiving it, may be repeatedly and powerfully enforced. This, added to sermons and private exhortation, will in the end have the effect of exciting a greater regard to this sacred ordinance. And these voluntary exertions of yours will please and conciliate the good-will and affections of your people; will convince them that you are *really interested* in their welfare; will awaken the same sense of duty in *them* that they observe in *you*; and will render them more regular and punctual in their attendance both on the Lord's-supper, and every other part of divine service.

But on the rising generation you may make still deeper and more lasting impressions, and that principally by the second thing I recommended to you, the institution of Sunday-Schools. These, I observe, have made their way but very slowly into this Diocese, and are as yet found but in very few parts of it; in London and Westminster I believe not at all. This may be owing partly to the various objections that were

at first raised against them; partly perhaps to an idea that they were not so necessary in the southern as in the northern parts of the kingdom, and that in the metropolis more especially, on account of the great number of Charity-Schools, they were altogether needless. But I trust that neither these reasons nor any others (for there are none that deserve the least notice) will any longer operate on your minds to the exclusion of these most admirable seminaries of piety and virtue. The objections made to them are found on trial to be perfectly frivolous and groundless; and so far is it from being true that they are less wanted here than elsewhere, that from what I already know of the state of this Diocese, from your own reports to me, they are peculiarly and indispensably necessary to restore and invigorate the spirit of religion among the lower classes of the community.

In London and Westminster, it is true, there are a multitude of Charity-Schools, which may seem sufficient to answer this purpose. But upon enquiry, you will, I believe, find that even these, numerous as they are, comprehend but a very small part of the children of the poor; and that there are still in almost every parish, especially the larger ones, many hundreds of ignorant wretched young creatures of both sexes totally destitute of all education, totally unacquainted with

with the very first elements of religion, and who perhaps never once entered within the walls of a Church. It is from these principally that our streets and highways are filled with miscreants of various kinds ; and I believe few things would contribute more to lessen their number than the establishment of Sunday-Schools in every district of the metropolis. This effect has at least, I know, been experienced from it in several large populous provincial towns of this kingdom, particularly in Manchester, where the Sunday-Schools contain I believe not less than 5000 children ; and why the same effect should not follow from the same cause in this capital it is not easy to comprehend.

But however this may be, certain it is that in the kingdom at large nothing will more effectually serve the cause of religion and good morals than raising up a race of young people, who have been early and carefully and diligently instructed in the rudiments of Christianity ; who have been trained up from their very infancy in the habit of attending the house of God ; who are strongly impressed with a reverence for all its sacred ordinances, and have been accustomed to spend the greatest part of the Lord's-day religiously, seriously and devoutly. When once a young succession of this kind has been brought up under your own hands, I will venture, without the least

hesitation, to predict that you will see a most happy change in the appearance of your congregations, and the deportment of your parishioners; that you will see your churches crouded with worshippers, and your altars with communicants. I could say much more on this very interesting subject of Sunday-Schools; but having already explained my sentiments at large concerning them in a letter to the Clergy of my former Diocese, of which a few copies will now be put into your hands, I beg leave to refer you to that for farther information.

There is another point, to which I would beg leave to call your serious attention, and that is the improvement of our Parochial Psalmody. This most pleasing and affecting part of divine service is now (through a large part of the kingdom at least) rendered almost totally useless to the church of England, where on the contrary one should expect to find it, in its highest state of perfection. But from this it is at a great distance indeed. In country parishes it is generally engrossed by a select band of singers, who have been taught by some itinerant master to sing in the worst manner, a most wretched set of psalm tunes in three or four parts, so complex, so difficult and so totally void of all true harmony that it is altogether impossible for any of the congregation to take a part with them, who therefore

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fit absorbed in silent admiration, or total inattention, without considering themselves as in any degree concerned in what is going forwards. In London and a part of Westminster this business is in a great measure confined to the charity-children, who though they exert their little abilities to sing their Maker's praises in the best manner they can, yet for want of right instruction to modulate their voices properly, almost constantly strain them to so high a pitch as to disgust and offend the ear, and repel instead of raising the devout affections of the hearers. And it is generally a contest between them and the organ which shall be the loudest, and give most pain to the ear.

By this means the chief end and design of psalm-singing is compleatly defeated. For whatever may have been advanced to the contrary, it is most certain that Parochial Psalmody was originally intended to be *a part of divine worship*, an offering of praise, adoration and thanksgiving to the Almighty, in which of course the whole congregation, as being all equally interested, were to take an equal share. And when this is done with propriety and judgment, it has a most noble and edifying effect; and, (as a very good judge of musical composition has well expressed it,) "forms one of the grandest scenes of unaffected piety that human nature can afford *."

* Dr. Brown's Dissertation on Poetry and Music.

It would therefore add greatly to the solemnity and dignity and beauty of our public worship if this part of it was restored to its ancient purity and simplicity, and general congregational psalmody universally revived. For this purpose in the London churches it would be extremely useful to select a few of the charity-children, who have the best voices, and the best ear for music, from the rest, and have them taught to sing well and in their natural tone. And directions should be given to the organist not to drown and overpower the singers by the unremitted loudness and violent intonations of the full organ, but merely to conduct and regulate and sustain their voices in a low and a soft accompaniment on what is called the choir organ. This would render the psalm-singing so pleasing and melodious that the greater part of the congregation would soon be tempted and by these helps would be enabled to join it.

In country parishes, where there are in general neither charity-children nor organs, it may be more difficult perhaps to restore the psalmody to its primitive state, and banish the corruptions of it introduced by the select village choir. Yet the obstacles are by no means insuperable. By a little management the singers may be prevailed on to admit some of the plain psalm tunes, and more may gradually find their way into the church, in which the congregation, when familiarized to them,

them, will soon become perfect, and prefer them to any other. This will be greatly aided by training up some of the most promising children of the parish in the constant practice of plain psalmody, till by degrees a large part of the congregation have been thus instructed from their youth, and a select band will be no longer necessary. This, I know, has been already done in several parishes with great success, especially in those where Sunday-Schools have been established; in which it is often a part, and a most useful part of their education to exercise and improve the scholars in psalm-singing, with which they are in general much delighted, and in more respects than one greatly benefited. By these means a considerable choir of well taught young people may in a few years be formed in every church, who will serve as guides and instructors to the rest of the congregation; and when it is considered that there are now near 300,000 Sunday scholars in various parts of the kingdom, if one third of them can be taught to perform the best Psalm tunes tolerably well, these useful institutions will contribute no less to the improvement of our parochial Psalmody, than to the reformation of the lower orders of the people.

To render this a still more rational and edifying part of our public worship, a selection should be made (or some of those already made should be

adopted) of proper portions of the Psalms from the new version, which should be adapted to some of the plainest, simplest and easiest of our most ancient and popular melodies. By the frequent repetition of these, and the expedients above mentioned, and many others that will naturally suggest themselves to men of judgment, zeal and piety, there can be no doubt but that this part of divine service would quickly recover its ancient sweetness and solemnity, and become a most delightful and most interesting exercise of piety. Many of those who separate from our communion understand perfectly well the use and force of this commanding instrument of devotion, and apply it with success. With the same attention, and with perhaps still more skilful management, its success in our own churches would be still greater: and the effects of it in various points of view would be much more important than many are perhaps aware of. It would operate as a very powerful attraction to your people; it would render your congregations more numerous and more constant, it would enliven and animate their devotion, it would add one charm more to our excellent form of worship, and whenever you had occasion to solicit the benevolence of your parishioners for your charity-schools, you would have no need to call in the aid of any other musical performers; for there is no other kind of musical composition so well calculated to touch and affect

affect the heart, and melt it into tenderness, kindness and compassion towards the whole human race, as well-constructed and well-regulated Psalmody *.

At a time then when every other species of music is cultivated with uncommon ardour, and is become the prevailing taste and passion of the age, let some share of our attention be bestowed on our parochial Psalmody; which, though of a humbler and more sober cast than the generality of our musical performances, yet from its connection with religion, from its forming an ancient and essential part of our public service, from its known and powerful influence on the minds and morals of the great mass of the people, is of more *real* and *national* and *practical* importance, than even those sublime and elaborate compositions of our great masters which are so generally and so justly admired.

And there is one circumstance which ought for ever to recommend and endear it to this protestant country, which is; that it was in the highest estimation with those most illustrious of men, the first REFORMERS, both at home and abroad; that it was more particularly one of the principal in-

* Whoever wishes for further information on this subject will receive great satisfaction from two very sensible little tracts lately published, one by Dr. Vincent called *Considerations on Parochial Music*, the other by Mr. Wharton entitled *An Essay on Psalmody*.

struments of the rapid progress of the reformation in this kingdom; and that it gave consolation and support to confessors and martyrs in that glorious cause, under the severest persecutions, and even in the midst of flames and tortures *.

I have the satisfaction to find, that it is scarce necessary for me to say one word on the subject of rectorial and vicarial houses, of churches and chancels. From the report you make to me, as well as from that of the worthy archdeacons who have formerly made parochial visitations, I have reason to believe that the state of these edifices is, in general, such as does credit to the care of the clergy and their parishioners. In some places I perceive the incumbents have not only repaired, but rebuilt their houses, in others have adorned and beautified both their parsonages, and their glebes, and by thus rendering them not only

* It will not, I hope, be inferred from any thing here said that I am an enemy to Choral and Cathedral Music. On the contrary, in its proper place (that is in Cathedrals, Royal Chapels, &c.) I am a zealous admirer of it. But I have no hesitation in saying that it would be highly improper to introduce it into Parish Churches, and to substitute it in the room of the plain, natural, soothing melody of our best old Psalm Tunes, which speaks more forcibly to the hearts, and gives more warmth to the devotions of a Christian congregation than all the ingenious and learned contrivances of complex counterpoint.

It may be necessary to observe, that this part of the Charge (relating to Psalmody) was not added till towards the conclusion of the Visitation.

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comfortable, but even delightful and elegant retreats, have thrown *temptations to residence* in the way of their successors which it will be impossible for them to resist,

It is also highly to the honour of this Diocese that in general the stipends allowed to the curates are more liberal than in many other parts of the kingdom. In several instances I find that the stipend for one church only is 50l. a year; for two 60l. and the use of a parsonage; and in the unwholesome parts of the Diocese 70l. and even 80l. (that is 40l. for each church) with the same indulgence of a house to reside in. Finding then these laudable examples set by many excellent clergymen, all I have to do is to express my hearty approbation of them, to make them the guide of my own conduct, to convert a partial practice into a general rule for the whole Diocese, and to desire that hereafter all titles for orders, and all appointments of curates, may be conformable to that rule. In establishing this regulation I think I may venture to promise myself that not only you yourselves, but every friend to religion will go along with me. Indeed the public voice as well as the reasonableness of the thing itself, has long called for a little more indulgence towards the most laborious and most indigent classes of our order; and it is impossible to resist (even if you were disposed to do it, which you certainly are

are not) the general opinion of mankind. And where can this liberal system more properly originate than in that Diocese, where by the voluntary kindness of many individuals the foundations of it are already laid; in that Diocese to which the metropolis gives consideration and weight, and to which the world will naturally look up for the first movements in a measure of this nature. Here too every article of subsistence, and every necessary of life must of course be more difficult to procure, and will fall more heavily on our curates, than in remoter countries, and in some parts of it unwholesome air, broken health, and ruined constitutions require additional comfort, assistance and support.

You are therefore, my brethren, most evidently and most peculiarly called upon by every circumstance of your situation, as well as by every ordinary motive of justice, humanity, compassion, and christian charity, to extend more widely the kindness you have already begun to exercise; and there is not, I trust, a single individual who now hears me, that can withhold his approbation from such a proposition as this; that will not feel the equity and the justice of it; that will not even exert himself to the utmost in completing this work of brotherly beneficence, and in diffusing it gradually throughout the whole extent of this Diocese.

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I have now, my brethren, given you my sentiments on such matters as your own Answers to my Queries have suggested to me; and the regulations I have proposed are such as appeared to me highly necessary not only to the general interests of religion, the welfare of our people, and the credit of our order, but (some of them at least) to the very existence of our ecclesiastical constitution, and to the permanency and security of our religious establishment. For let us not flatter ourselves, my brethren, that because we have the laws and the government on our side we are therefore perfectly safe, are perfectly secure in our privileges and possessions, be our characters and our conduct ever so inconsistent with our profession, and our various duties ever so much neglected. At present it is true we enjoy a profound calm: we possess, I trust, a large share of the public esteem; we have received a recent and substantial proof of it, for which we ought to be thankful and grateful. But on what is this favour and this support of the legislature founded? Unquestionably on this idea, that we are by our ministerial labours promoting most effectually the peace, the morals, the good order, the welfare, and the happiness of the community. While this conviction prevails, we shall never fail to meet with countenance and protection. But if once we relinquish this ground; if we desert our proper stations, and rush into the world; if we

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consider our preferments merely as life estates without any regard to the personal services and personal duties with which they are charged, we shall most assuredly forfeit the good opinion, and with that the support of the state; the firm ground we now stand upon will sink under our feet; we shall be left to combat our adversaries (who are neither few nor inactive) as well as we can; and we shall furnish them with arms against us infinitely more powerful than any they could fabricate themselves, and which they will not fail to use to our annoyance, perhaps ultimately to our destruction.

It is therefore most evidently our interest as well as our duty to demonstrate our gratitude to the public by redoubling our zeal and activity in our professional occupations. In our hands are placed to a great degree the morals and the religion of this country! A most sacred and important trust! And we cannot more effectually serve the state than by executing this trust with fidelity and care. In this great cause, my brethren, we are all embarked from the highest to the lowest; and it is a cause worthy of our most strenuous exertions. It was with a view of impressing this great truth deeply on your minds that I have now trespassed so long (too long I fear) upon your patience, and have spoken with a plainness and a freedom, which I thought the occasion required.

ed. In a case where the interests of religion, and the salvation of mankind were concerned, I conceived it was my indispensable duty to state to you fairly, fully and distinctly, whatever seemed to me necessary to promote those great ends. And such is the confidence I have in your candour, in your good sense, in your zeal for the welfare of those committed to your care, that you will, I doubt not, most cheerfully co-operate with me in every measure that tends to advance it, even though some of the measures proposed should be attended with a little personal inconvenience to yourselves. This is a sacrifice we must all of us sometimes make to duty; and the consciousness of having done this will afford us the most heart-felt satisfaction at a time when all earthly comforts will vanish away. To render thousands of our fellow-creatures virtuous and useful here, and to conduct them through the paths of true religion, to immortal glory and endless felicity hereafter, is the noblest employment in which a human being can be engaged. Most fortunately for us, my brethren, that employment is ours; and by a faithful discharge of it, the very lowest of our order may render themselves more useful to society, and more worthy of veneration and esteem, than all the sages and philosophers of Pagan antiquity taken together. Not all their philosophy, not all their learning, not all their eloquence were ever able to correct the morals of a single village, or to introduce

duce into it that decency, that regularity, that sanctity of manners, and in consequence of it, that comfort, ease and happiness which we now scarce ever fail to see in every christian village, where there is a resident, a diligent, a conscientious, an exemplary clergyman. Let us then set a due value on the importance and dignity of our profession, and let it excite in us an honest ambition to raise it and ourselves every day more and more in the estimation of mankind, by exerting our utmost efforts to diffuse both by our doctrine and our example a general spirit of true Christian piety, and a general purity of manners throughout the land. By this we shall contribute our part, and a most essential part to the welfare of the community; we shall add the powerful sanctions of religion to the authority of the laws, the silent operation of national virtue to the visible effects of political wisdom and integrity; and above all, we shall secure to our country, and to ourselves, the favour and protection of that Almighty Being who can alone ensure to us the prosperity and tranquillity we now enjoy, whilst a large part of Europe is convulsed to its very centre; and who amidst the dissolution of kingdoms and the wreck of empires can alone preserve our admirable constitution both civil and ecclesiastical uninjured and unimpaired.

THE END.

APPENDIX.

APPENDIX.

D I R E C T I O N S

RELATING TO

CANDIDATES FOR ORDERS.

THE Papers which the Candidate must send to the Bishop a Month before the Day of Ordination, are these that follow.

1. A Signification of his Name and Place of Abode, and his Intention of offering himself for the holy Order of Deacon or Priest.

2. Letters Testimonial of his good Life and Behaviour for the Three last Years, according to the Form here subjoined : Signed by three benefited or licensed Clergymen well acquainted with him.

3. A Certificate of his Age copied verbatim from the Entry in the Register Book, and attested by the Minister and Church-Wardens of the Parish where he was born.

4. The Title upon which he is to be ordained, according to the Form here subjoined, and also a Letter from the Clergyman who gives the Title, signifying the Reason which obliges him to appoint a Curate.

5. A Certificate of Publication having been made in the Church of the Parish where he re-

sides, of his Intention to offer himself for holy Orders, according to the Form here subjoined.

6. A Certificate from the Regius Professor of Divinity at Oxford, or the Norrifian Professor of Divinity at Cambridge, that the Candidate has attended a Course of Lectures in Divinity.

7. If the Candidate comes for Priest's Orders, he must (besides sending all the foregoing Papers) bring with him and exhibit to the Bishop his Letters of Deacon's Orders.

FORMS referred to in the foregoing DIRECTIONS.

Form of a Letter Testimonial for Orders.

" To the Right Reverend Father in God, Beilby, by Divine Permission, Lord Bishop of London.

" WHEREAS our beloved in Christ, J. W. Bachelor of Arts, hath declared unto us his Intention of offering himself a Candidate for the holy Order of Deacons [or Priests], and for that End hath requested of us a Letter Testimonial of his Life and Behaviour; we therefore, whose Names are hereunto subscribed, do testify, from our personal Knowledge of the Life and Behaviour of the said J. W. for the Space of Three Years last past and upwards, that he hath, during that Time, lived piously, soberly, and honestly, applied himself diligently to his Studies, and (as far as we know or believe) has never written or maintained any Thing contrary to the Doctrine

or Discipline of the Church of England: And, moreover, we do in our Consciences think him a Person worthy to be admitted into the holy Order of Deacons [or Priests]. In witness whereof we have hereunto set our Hands the Day of _____ in the Year of our Lord, &c."

Form of a Title for Orders.

"To the Right Reverend Father in God, Beilby, by Divine Permission, Lord Bishop of London.

"THESE are to certify your Lordship, that I A. B. Rector [or Vicar] of _____ in the County of _____ within your Lordship's Diocese, do hereby nominate and appoint C. D. to perform the Office of a Curate in my Church of _____ aforesaid, and do promise to allow him the yearly Sum of _____ Pounds for his Maintenance in the same, and to continue him to officiate in my said Church until he shall be otherwise provided of some Ecclesiastical Preferment, unless by any Fault by him committed he shall be lawfully removed from the same: And I hereby solemnly declare, that I do not fraudulently give this Certificate to entitle the said C. D. to receive holy Orders, but with a real Intention to employ him in my said Church, according to what is before expressed. Witness my Hand, this _____ Day of _____ in the Year of our Lord, &c.

Form

Form of a Certificate of Publication in the Church
sometimes called a *Si quis*.

" WHEREAS R. T. of this Parish intends to offer himself a Candidate for the holy Order of Deacons [or Priests] at the ensuing Ordination to be held by the Right Reverend the Lord Bishop of London, at _____ on the _____ Day of _____ next: This is to give Notice, that if any Person can shew sufficient Cause, just Impediment, or notable Crime, for which the said R. T. ought not to be admitted to that holy Order, he may now declare the same, *or give Notice thereof by Letter to the Bishop of London**.

" The above Notice was publicly read in the Parish Church of _____ in the County of _____ during the Time of Divine Service, on Sunday the _____ Sunday the _____ and Sunday the _____ and no Objections were made.

_____ } Rector,
_____ } Vicar, or
_____ } Curate.

_____ Witnesses

_____ } Church
_____ } Wardens.

N. B. This must be read Three Times on Three different Sundays.

• The Words here printed in Italics must never be omitted.

The following Books (among others) are recommended to Candidates for Orders, and it will be expected that they shall have perused these carefully before they offer themselves for Examination.

For Deacon's Orders.

The New Testament in the original, with Whitby's Comment.

Such books of the Old Testament, as the time will admit in the original, or the Septuagint, with Wells's Paraphrase.

Secker's Lectures and Charges.

Grotius de Veritate Religionis Christianæ.

Clarke's Evidences of Natural and Revealed Religion.

Pearson on the Creed.

Burnet on the Thirty-nine Articles.

Wheatley on the Common Prayer.

Collyer's sacred Interpreter.

Gibson's Pastoral Letters.

Barrow's, Tillotson's, Clarke's, Sherlock's, and Secker's Sermons.

For

For Priest's Orders.

The Old Testament continued, with Wells's
Paraphrase, and Pool's Synopsis.

Wake's Apostolical Fathers.

Mosheim's Ecclesiastical History.

Burnet's History of the Reformation.

Butler's Analogy with Bishop Hallifax's Intro-
duction.

Stillingfleet's Origines Sacrae.



Newton's Dissertations on the Prophecies.

P O S T S C R I P T.

TO prevent persons of bad characters, and persons who have never been ordained, from being employed in the church, it is earnestly desired, that no Clergyman in this diocese, will appoint a Curate, without first acquainting the Bishop with his name and residence, and producing to him his letters of orders, and a testimonial for three years, signed by three beneficed Clergymen: which testimonial, if the Curate comes from another diocese, must be counter-signed by the Bishop of that diocese.

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